

of the role of history in salvation' (p. 77). Has Stults failed to see that Newbigin's concern is not so much about 'the role of history in salvation' as it is the reality and meaning of salvation in history! He does show a helpful even-handedness at times, in particular in his exposition of Newbigin's theology of the human dilemma and radical conversion. 'His view of salvation includes individual salvation but also extends to cosmic redemption as well' (pp. 121–2). And yet, in his view, Newbigin 'fails to give enough consideration to the moral dimension of conversion' (p. 117).

When he turns to 'putting Newbigin in perspective' (p. 231), he finds much to commend, but more to criticise – certainly he does not agree with Wainwright that Newbigin should be regarded as a 'father of the church'. He regards Newbigin's radical critique of Western Christianity's captivity to the assumptions and reductionisms of the Enlightenment as a failure to contextualise properly. 'Another possible reason for Newbigin's attitude toward contextualization is his theological over-emphasis on the responsibility of God and minimizing the role of the Christian . . . Newbigin minimizes the role of humanity to mere witness rather than that of utilizing a well-informed apologetic, which would require some utilization of the rationality of culture' (p. 248). Has the author really understood Newbigin's theology of the power of the Word of God forming the Christian person and community for the vocation of witness as first fruits, signs and instruments of the Gospel? One who did would probably not speak of 'just witness' and 'mere witness'. Stult's insistence on human cooperation in God's saving work, and on the priority of individual salvation over God's redemption work on behalf of all creation, reflect a Pelagian tendency which, regrettably but understandably, rejects Newbigin's ecumenically open but undiluted commitment to a Reformed theology of God's sovereign grace and human dependence upon God's 'yes' intervening in rebellious lives.

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Melanie C. Ross and Simon Jones (eds), *The Serious Business of Worship: Essays in Honour of Bryan D. Spinks* (New York: T&T Clark International, 2010), pp. 256. £65.00.

The festschrift contributors, many of whom have been students and colleagues of Spinks, attest to the intensity and breadth of Bryan Spinks as a scholar and teacher. The articles are arranged historically, gathered into three sections: (1) Early Church and Eastern Traditions, (2) Patristic and

Reformation Eras and (3) Contemporary Liturgical Reform. The articles tend to focus on narrow subjects. Michael Daniel Findikyan's title 'The "Opening of the Door" Ceremony on Palm Sunday in the Armenian Church' is typical. These entries demonstrate the intention to mine deeply rather than broadly. The movement from one article to the next can be jarring. Nevertheless, at the conclusion of each section, one cannot help but notice certain continuities. Within the articles, rites are scrutinised in order to demonstrate variation and evolution. Taken as a whole, the collection serves to immerse the reader in the highly ritualised world of the church as it developed through the patristic and Reformation eras.

The third section, 'Contemporary Liturgical Reform', offers several close and critical readings of current liturgical scripts and practices in the United Kingdom and the United States. It concludes with an article by John Witvliet which taps a subject many liturgical scholars have been reticent to probe: worship practices of contemporary evangelicalism. Witvliet names a chasm between many of the teachers of liturgical studies and their students. The former may find the ritual world of evangelicalism as inaccessible as the latter find the intricacies of early Eastern eucharistic prayers or Anglican sacramental theology.

The book assumes a certain level of sophisticated understanding of liturgical history and theology. Though arranged historically, it certainly could not take the place of a survey of liturgical studies. It would serve well as an accompaniment to such studies by providing instances of in-depth analysis. Or the book may be received as a collection of parts. Taken separately, the articles add to more narrow foci of scholarship, e.g. East Syrian eucharistic prayers, variations of baptismal anointing in the early church or Bucer's use of the institution narrative in the eucharistic rites. Each article includes copious footnotes. Many of the footnotes refer to foundational articles by Spinks himself.

One may find the enigmatic character of this collection either its flaw or its strength. Ross, in her introduction to the festschrift, suggests that summarising Spinks' research interests is like trying to stuff an octopus into a matchbox. The metaphor applies to this book as well. It is difficult to categorise. But the 'business of worship' defies domestication and easy categorisation. *The Serious Business of Worship* honours well the scholarly and pastoral contribution of Bryan Spinks. It also honours the complexity of the contemporary liturgical enterprise.

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